Good Advice to the

PULPITS,

Deliver'd in a few

CAUTIONS

For the keeping up the Reputation of those

CHAIRS,

And Preserving the

Nation in Peace.

Published with Allowance.

LONDON,

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To the Reader.

WE *have been a distracted Nation these many Years, and some are of opinion, that amongst other Causes, the* Pulpits *have in no small measure contributed to the improving its Misfortunes. I here meddle not with the Truth of this Supposition; whilst in this Time of Liberty, every one may be of what Judgment they please; But being heartily sensible, that his Majesty do's at this Time earnestly desire the Peace and Welfare of the Nation, I think it ought to be the Concern of every good Subject, to endeavor, as much as in them lies, to remove all Obstacles that may any ways possibly hinder the effecting so good a Work. And because amongst the many* Engines, *that move*

the People, the Pulpits *have the ſtrongeſt Influence; 'tis of ſome Concern, that all Abuſes ſhould be ſecluded from thoſe* Chairs, *by the Moderation of a Chriſtian, a Loyal, and a Wiſe Spirit. What I ſpeak here is of all* Pulpits, *whether of* Conformiſts *or Diſſenters, of what ſort ſoever, whether* Proteſtant *or* Papiſt; *and not at all concerning my ſelf with their ſeveral Interpretations of the Goſpel, and differing Sentiments in Myſteries of* Faith, *I only deſire, that however they diſagree in theſe, they be yet perfectly united in the Spirit of* Loyalty *and* Love, *and in deſiring the* Peace *of the Nation: And to this end I know of no better Rule to be obſerv'd, than that of the* Congregational Perſuaſion, *in their Addreſs to his Majeſty from* Great Yarmouth: We faithfully promiſe your Majeſty, that we will

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will neither Preach nor Teach, nor ſuffer any thing to be ſo Preach'd or Taught amongſt us, which may any ways tend to alienate the Hearts of your People from your Majeſty's Perſon and Government; but ſhall endeavor to contribute the uttermoſt Aſſiſtance thereunto we are capable of, in our ſeveral Stations. *This is a* Promiſe *and a* Rule *of* Peace, *and I wiſh 'twere writ over every* Pulpit *of the Kingdom, that it might there ſtand as a* Teſt *for* Preachers; *that nothing might be Diſpens'd from thoſe Places, but what did agree with theſe Meaſures. I would not have any* Preacher *boaſt of his* Loyalty, *till his Sermons have paſs'd this Trial: for if it be the part of an* Open Enemy *and a* Treacherous Mind, *to alienate the*

Peoples

Peoples Hearts from their Sovereign; I cannot tell how he that do's this in the Pulpit, *should be* Loyal, *when he that should do it in the* Field *would be a* Traitor. *To the end therefore that these Abuses may have no access to* Pulpits, *but that these may contribute to the Peace of the Nation, to the removing all Animosities, and establishing a general Satisfaction in the Hearts of all his Majesty's Subjects, to the uniting them in one Knot of Loyalty and Love; I think it may not be amiss to lay down a few Cautions, which may give some Directions in order to the arriving at this End. 'Twould be a bold Presumption, I am sensible, to undertake to* Teach *the* Teachers; *but if it be so contriv'd, as to let the Teachers Teach themselves, it may not be so obnoxious to Censure, especially when the Design is so General a Good.*

Good

Good Advice to the

PULPITS.

First Caution.

FOR the preſerving a Firm Peace, and good Underſtanding amongſt his Majeſty's Subjects, and ſhutting a Gate againſt all the Endeavors of Malice and Envy; 'tis very convenient for every *Diviſion* of Believers in this Nation to take care, that if any *Wicked Villains*, or *Proſtitute Wretches*, ſhould appear againſt any one Party, blackning it with Infamous Crimes, charging it with the fouleſt of Wickedneſs, and then back all with *Proteſtations* and *Oaths*, and pawn their Souls for the Truth of what they aſſert; 'tis very convenient, I ſay, that Men of all other Perſuaſions, in this Caſe, ſhould take care, that theſe *Accuſations* do not preſently get up into the *Pulpit*; and that their *Teachers* be Cautious, not to catch at every thing they hear thus proteſted at the *Bar* by an *Informer* with a *Bible* at his Lips, nor diſpenſe it to their Congregation, as if they had diſcover'd it in the Goſpel, which they hold in their Hands. This difference

ference betwixt the *Bar* and the *Pulpit* ought to be carefully obſerv'd, becauſe the *Pulpit* is only for the Delivery of the *Word of God*; and all that is at the *Bar* is not ſo, but many times *Lies*, *Perjuries*, *Malicious Inventions*, *Putid Calumnies* are there advanc'd: And, beſides, that *theſe* do ill become the *Houſe of God*; what a violation muſt there be of *Charity*, when the *Oath* of a *Miſcreant* is made the Religion of the People; and they are taught to hate thoſe for Conſcience ſake, whom by the Law of God they are commanded to love?

This Caution all *Preachers* ought to carry along with them, that ſo they be not Inſtrumental in diſturbing the Peace of this Nation, which 'tis their Duty, both as they are Chriſtians and Subjects, to preſerve. And this I ſay, tho' the Parties accus'd happen to be ſuch whoſe Principles they diſlike, and to whoſe Intereſt they are highly diſaffected. The Matter is of Concern, and therefore 'twill not be improper to elucidate it by Example; and becauſe the Averſion againſt thoſe call'd *Papiſts* is moſt general, I'll let them be the Inſtance. Suppoſe therefore that they were accus'd by Men of Infamous Lives, of the worſt of Crimes, of Deſigning againſt the Life of their Sovereign, againſt the Religion Eſtabliſh'd, againſt the Liberty and Property of their Fellow-Subjects, and theſe Accuſations ſhou'd be preſs'd againſt them with the moſt *Sacred Proteſtations* and *Repeated Oaths* of the *Accuſers*: yet would it not be convenient for the *Teachers* of any *other Perſuaſion*, to proclaim theſe Men Guilty from the *Pulpit*, and incenſe their Congregation againſt the *ſuppos'd Criminals*, however advantage-

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ous their Downfall might be to the Intereſt of their Party. And therefore 'twould be very Raſh and Unchriſtian in this Caſe, if any *Miniſter* ſhould get up into his *Pulpit*, and from thence declaim againſt that People at a *Country Aſſizes*, and declare them *Guilty* of all the *Crimes* of which they ſtand accus'd. Suppoſe after this manner.

Of late they have given us the Compendium and Abſtract of all their Villanies, in that Horrid and Execrable Plot, which is yet on foot, and which in deſpite of all Diſcoveries and Oppoſition that can be made, they have the Face and Inſolence ſtill to puſh forward and manage with the utmoſt of a reſtleſs and implacable Vigor and Malice. A Deſign ſo horrid and ghaſtly in its Aſpect, ſo contrary to all true Sentiments of Piety, Humanity and Allegiance, that I do not wonder, that they uſe all their Arts, either to ſtifle its Diſcovery, or to divert the Odium of it from themſelves upon others. *Sermon July 17. 1681. at the Aſſize at Hunting. pag. 5. by B. Smith.*

Or thus, Of all thoſe former Practices, there is no one can parallel that execrable, helliſh Plot, which was now ſet on foot againſt us, and is ſtill going on; and if God have not mercy upon us, doubts not of ſucceſs, to ſink the *Proteſtant* Religion, which we profeſs, ſo far as never to riſe again. *Sermon on Mat. 8. 25. April 11. 1679. on the Faſt-day.*

Serm. before the Commons Decemb. 22. 1680. *at S. Margar. West. p.* 11. Dr. Burn.

Or thus. Our Enemies slept not, they were contriving how to make us return back into *Egypt*, or submit, not our Necks only, but our Souls and Consciences, to that Tyrannical Yoke of the *Roman* Slavery; and thought the Design so well laid, that it was upon the point of being Executed. Then did it appear, that God was still watching over us for Good; and he that saw all these secret Contrivances, so closely carry'd, and cemented with so many sacred Ties, disappointed all their Councils, and brought all their Designs to light, when we were least aware of it; being, tho' sensible of a great Danger hanging over us, yet little apprehensive that it was so near us, and was to break out in such a manner.

3. E. *before the Lords in Westm. Ab. Nov.* 5. 1678. *p.* 24.

Or thus. Their loud Cry is not for *Diana*, but for the Silver Shrines; not for the State of the Church, but for the State and Pomp of the Church-men, to make the Pope and his Clergy absolute Lords of all Powers, and Pleasures, and Profits of the World; as in the Discovery of the late horrid Plot for the Subversion of our Religion and Government, we find they design'd for themselves

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the most beneficial Places both in Church and State.

Or thus. Providence hath discover'd another Plot and Conspiracy, contriv'd by those, who act according to their Principles. A dangerous Plot, deeply laid, secretly carry'd on, and that stumbles at nothing that lies in their way; not at the Life of the King himself, tho' a Prince of so much Clemency and Mercy, that he is inferior to none that sways a Scepter, or sits upon a Throne.

And therefore I doubt not, but that you (My Lords) and the rest of the Great Council of the Nation, who have now the weighty Concerns both of Church and State before you, will consider, that *ad Triarios deventum est*, the Concerns of your Religion, your Sovereign, your Laws, your Lives are before you. Therefore, if you have any love of your Religion (as I know you have great love for it.—If you have any love of that True, Reform'd, Approv'd Religion; any Abhorrency of the Grossest Superstitions,—If any Regard for the Life and Safety of his Majesty; If any Concernment for the Peace and Welfare of the Nation; If any Care of

Ibid. p. 39, 40, 41.

Self-preſervation, to eſcape horrid Maſſacres, and the utmoſt Rage of Perſecution; —It highly concerns you to take into your ſpeedy and ſerious Conſideration, what Remedies are fit and ſuitable to be apply'd.

Sermon of Mr. Jane, *April* 11. 1679. *before the Commons* p. 27, 50.

Or thus. O that God would give us all Hearts to conſider this,—That ſo we may no longer expoſe our ſelves and our Country, our Lives and Fortunes, and the beſt Religion in the World, to the Advantages of Blood-thirſty and deceitful Men, who have at this day conſpir'd againſt us, to take away both our Place and Nation.—*But* it ſeems that we are not yet quite caſt off, by that wonderful Diſcovery which God hath made amongſt us of a Helliſh Plot, for the Aſſaſſinating of our King, and the Subverſion of our Government and Religion.

B. H. *Nov.* 24. 1678. *p.* 40, 41.

Or thus. How viſibly and near did God in his infinite Mercy, by way of warning, hold it (*the Rod*) forth to us in his late diſcovering that Helliſh Plot of our Blood-thirſting Enemies, the Popiſh Prieſts, who had contriv'd to Murder, not only our Bodies, but our Souls alſo, by taking from us the Light of the Goſpel, which is the Life of our Souls

Souls, and to caſt us into the Dungeon of Popiſh Darkneſs? —Truly there needs no more than the Popiſh Prieſts, whom tho' you baniſh the whole Land, you may be ſure they will not ſit idle Abroad, but Night and Day labor to make aſſiſting Parties in *Italy*, *Spain*, and *France*. We find they have all contributed Mony to carry on that Deviliſh Work; and doubtleſs they will go on to contribute both Mony and Men alſo, as occaſion ſhall ſerve; they will not eaſily ſit down and ſuffer themſelves to be baffled in this Deſign, they thought themſelves ſo ſure of.

Or thus. The Inſtances are ſo many, and ſo very well known, that I need not name them: but if they were all forgot, the late, ſhall I ſay, or the Preſent Popiſh Plot, for the taking away the Life of his Sacred Majeſty, and Subverting the Proteſtant Religion, and the Eſtabliſh'd Government of this Kingdom, now brought to light; This alone, tho' all the other Inſtances were worn out of Memory, would ſufficiently ſhew us, what we are to expect from theſe *Roman* Principles, as to the Security either of our Prince, our Liberties, or our Religion.

Dr. Sharp, *April* 11. 1679. *to the Commons* p. 33.

Or

Dr. Tillotſ. *Nov.* 5. *before Houſe Com.* 1678. *p.* 31, 32, 35.

Or thus. At this very time, ſince the diſcovery of ſo barbarous a Deſign, and the higheſt Provocation in the World, by the treacherous Murder of one of his Majeſties Juſtices of the Peace, a very good Man, and a moſt excellent Magiſtrate, who had been active in the diſcovery of this Plot; I ſay, after all this, and notwithſtanding the continu'd and inſupportable inſolence of their Carriage and Behavior, even upon this Occaſion, no *Violence*, nay not ſo much as any *Incivility*, that I ever heard of, hath been offerd to any of them.——And now what remains, but to make our moſt devout and thankful Acknowledgment to Almighty God—for the wonderful diſcovery of the late horrid and barbarous Conſpiracy againſt our Prince, our Peace, and our Religion.

Dr. Still. *Nov.* 13. 1678. *before the Commons, p.* 42, 43, 44.

Or thus. Even this hath enrag'd our Adverſaries of the *Roman* Church, and made them the more reſtleſs to deſtroy it, (*the Reformation*;) and to ſtick at no Means, which they thought might tend to its Ruin. O Bleſſed *Jeſus!* That ever thy Holy Name ſhould be aſſum'd by Traytors and Murderers; or that the promoting thy true Religion, ſhould be

be made the Colour for the most wicked Practices! —Be astonish'd, O ye Heavens, and tremble, O Earth, that hast brought forth such a Generation of Vipers, who are continually making way through the Bowels of their Mother, and, as we have reason to believe, have design'd to destroy the Father of their Country. If these be the kind Embraces of one that pretends to be the Mother Church; if this be the Paternal Affection of the Holy Father at *Rome*; if this indeed be the Zeal for the Catholic Cause; if this be the way to reconcile us to their Communion: have we not great reason to be fond of returning into the Bosom of such a Church, which may strangle us as soon as it gets us within her Arms? —But there are some whose Concernment it is, to make Men believe there was no such dangerous Plot intended; I meddle not with that Evidence, which lies before you; but there is one Notorious Circumstance obvious to all Persons, and sufficient to convince any, which is the horrid Murther actually committed on one of his Majesties Justices of the Peace, in cold Blood, with great contrivance and deliberation.

ration. Do Men imbrue their Hands in Blood for nothing? Why no other Perſon? Why at ſuch a Time? Why in ſuch a Manner? There was a Reaſon for all this; He had taken the Examinations; He knew too much to be ſuffer'd to live; and they hop'd by his Death to ſtifle the Evidence, and to affrighten others from ſearching too far: and they manag'd that Matter ſo, as tho' they had no other end in taking away his Life, but to prevent a farther diſcovery. And they whom his Death doth not convince, neither will they be convinc'd, tho' he ſhould riſe agen from the Dead.

A.B.C. *No.* 13. 1678. *before the Lords in Weſt. Abby, p.* 8, 9, 13, 26, 27.

Or thus. That we heard it bluſter abroad for ſo many Years together in a formidable Tempeſt, which hath drench'd and drown'd ſo great a part of Chriſtendom in Blood, and yet the Storm hath hitherto flown over us; That the Clouds have been gathering at home too, and ſo long hung black o're our Heads, and yet not pour'd themſelves forth in Showers of Vengeance; That *Gebal*, and *Ammon*, and *Amalek*, and the reſt; That Hell and *Rome*, and their Partizans, our Enemies on all hands, both Foregn and Domeſtic, have

have been ſo long Confederate againſt us, ſaying, Come, and let us root them out, that they be no more a People, that the Name of the Reform'd Church of *England* may be no more in Remembrance; that they have ſo long look'd Grim and Soure, and Roar'd and Rampt upon us.——And now when reſtleſs and unquiet Men (the true Spawn of him, whoſe Tail drew the third part of the Stars of Heaven, and caſt them to the Earth) would fain by their Helliſh Plots and Contrivances bring us down agen from thence, even down to the very Ground, and lay all our Honor in the Duſt: When by their ſecret Machinations they are at work on all hands to hurry us back into the old Confuſions; in hope, that out of that diſorder'd Maſs, they may at length rear up a new World of their own; (but what a World? a World made up of a new Heaven of Superſtitions and Idolatries, a new Earth too of Anarchy firſt, and pretended Liberty, but of Tyranny inſufferable at next Remove)——The Devils of Sedition and Faction, of Treaſon and Rebellion, thoſe Familiars of *Rome*, and *Rhemes* and St. *Omers*, (the *Jeſuits* I mean, that have

ſo long poſſeſs'd and agitated a wretched part of this Nation) will never go out from hence, and leave us at quiet, no not by Prayer and Faſting only. Nay, the beſt Laws we have, the beſt you can make (if they be not ſteddily and ſeverely Executed) will prove too ſlight a Conjuration for thoſe ſturdy Evil Spirits of Diſobedience. There is another and a better *Flagellum dæmonum*, than that of *Hieronymus Mengis* and his Fellow Exorciſts. Holy Water is a Trifle, and holy Words will not do it. There is no ſuch thing as *Medicina per verba*, Words and Talk will never cure the Diſtempers of a Nation. Deaf Adders refuſe all the Voice of the Charmer, Charm he never ſo wiſely. If in good earneſt we would be rid of this Legion, and ſay as our Lord to the deaf and dumb Spirit, Go out, and enter no more; (what ſhall I ſay?) *Solomon's* Rod for the Back of Fools that grow troubleſom or dangerous, (as it may be prepar'd and manag'd) is a very powerful and effectual Exorciſm. Untam'd Horſes, and Skittiſh Mules, that will have no Underſtanding, are not edifi'd by calm Reaſonings and Inſtructions, and meek Remonſtrances,

ſtrances, nor in any other Method ſo well as by *David*'s Expedient; *In Fræno & Camo*, their Mouths muſt be kept in with Bit and Bridle, that it may not be poſſible for them to fall upon you, and ſo you may be ſecure of them——*Viriliter agite.*

If any, I ſay, upon theſe Grounds, ſhould after theſe, or other ſuch like manners, declaim from the *Pulpit* againſt theſe People, and aſſert them *Guilty* of all the *Crimes*, that by villanous *Informers* are charg'd againſt them at the Bar, 'twould be highly prejudicial to the *Peace* of the Nation, much againſt *Charity* and the Love we owe to our Neighbor, contrary to the Chriſtian Spirit of *Meekneſs* recommended in the Goſpel, and conſequently a very ſevere *Reflection* upon thoſe that ſhall proceed in this manner. Theſe and infinit other ill Conſequences are the neceſſary Attendants of ſuch Proceedings: For what Peace can there poſſibly be expected, when it ſhall be in the power of Men of Proſtitute Conſciences to diſtract the Nation, to fill it with *Fears* and *Jealouſies*, and ſo to influence the *Pulpits*, as to make them ſquare the *Goſpel*, to the Support and Proof of their *Calumnies?* What *Charity* can there be in thoſe, who upon ſuch Mens Suggeſtions, can be poſitive in pronouncing their Neighbors Guilty of the blackeſt of Crimes? And what *Meekneſs*, whilſt upon ſuch Motives, they are ſo eaſily fill'd with Gall and Bitterneſs, and change their Goſpel of Peace into ſuch exaſperating Invectives? And whilſt theſe Chriſtian Endowments are wanting

in *Teachers*, how low muſt their Credit and Reputation ſink with all ſober Men, who know that where theſe Qualities are not, there can be no more of a Preacher beſides the Name and a Noiſe?

For my part, I think 'tis the Common Intereſt of all that call themſelves Chriſtians, to be careful in avoiding theſe Inconveniences, which do ill ſuit with that Name; and moſt eſpecially it ſeems to be the Concern of all *Pulpits*, of what ſort ſoever, to ſee that the *Spirit* that moves there, ſhould be only that of the *Goſpel*. For if once it be permitted, that in thoſe Sacred Places there be acceſs for *Intereſt*, *Affection*, *Prejudice* or *Paſſion*, &c. and that the Doctrins from thence enforc'd to the People, be not only according to the Dictates of the Holy Ghoſt, but likewiſe what is ſuggeſted from the *Information* and *Narratives* of ſuch *vile* Men; 'twill bring all Preaching into a Diſrepute, and give too plauſible an Occaſion to *Atheiſts* of ridiculing all Religion.

Will it not be a Temptation likewiſe to Thinking Men, to have a leſs value for thoſe Chairs, when they find them ſubject to theſe Infirmities: when they ſee them lie as open to *Paſſion* and *Railing* and ſuch like Weakneſſes, as *other Places*, which for that Reaſon are eſteem'd *Prophane*? Men are willing generally, where they truſt their Conſciences, to find ſomething above the ordinary Maſs, ſome more than ordinary Sanctity, a ſteddy Conduct, a Conqueſt over the common Frailties and Temptations of other Ranks, and ſuch other like Qualities, which may naturally work a Confidence in Men, and be as Arguments to convince them, that the Spirit that there moves is above Nature, and capable of directing

ing others in order to Vertue and Truth. But where they find not Men thus Qualifi'd, when they experience thoſe, who pretend to be *Guides*, to fall in with the *Mobile*, to be expos'd to their Levities, ſo as to take Fire at every Flaſh; when they ſee them inſtill Jealouſies, look Grim and Soure, Roar, Ramp, and Inſult over the Oppreſſed; 'twill only breed a Diſeſteem of them in the Obſervers, and put them upon thinking, that however they may go to Church to Hear for faſhion ſake; yet to rely upon ſuch Mens Directions will not be very ſafe, whilſt they ſee them go to the *Bar* for their *Doctrins*, and fetch their Proofs more out of the *Law* than the *Goſpel*.

Beſides, if any ſhould hold forth in any of the *Forms above*, what a Scandal would it be to their Profeſſion? How odious would it appear to Conſidering Men, to hear *Preachers* out of their *Pulpits*, inciting *Judges* againſt the *Defendants* at the *Bar*; ſtirring up their Gall, and imbittering their Spirits, ſo to prepare them to a Hearing of the Cauſe? And how much worſe would it ſtill be, to hear them from thoſe *Chairs* of Peace, pronouncing Sentence againſt the ſuppos'd Criminals, and then calling for the *Halter* and *Ax* for Execution, and the Effuſion of Blood? To hear all this at a *Seſſions-houſe* might be ſomething tolerable; but to go to Church, and after the Text out of the Goſpel, to hear ſo much of *Severity* and of the *Inſtruments of Death*, makes it look more like a *Slaughter-houſe*, than the Houſe of *God*; and lays Grounds enough to think, that ſuch Harangues as theſe are only for the filling the *Judges* and *Law-givers* with Fury and Vengeance; and that 'tis fear'd *Theſe* would be *too Meek* and

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Merciful, unleſs ſome *Clergy-Cruelty* were inſtill'd into them out of the *Pulpits*. And then how convincing an Argument will this be, that 'tis not only the *State* that *Perſecutes*, and is for *Penal Laws*, but the *Church* too; whilſt the *State* being *Hearers*, and for receiving Direction; theſe *Churchmen* are inciting them to the ſpeedy and *ſevere Execution* of the *Laws*; conjuring them by the *Love they have for the Approv'd and Reform'd Religion, to take into their ſpeedy and ſerious Conſideration, what Remedies are fit and ſutable in ſuch a Caſe*: Aſſuring them, that the Beſt Laws will not ſerve, *if they be not ſpeedily and ſeverely Executed?* Will not this ſound *Penal Laws* and Blood all over?

But above all, 'tis not fit Preachers ſhould run out into theſe Cruel Extravagances; becauſe, if after the *Preaching* up ſuch *Accuſations* and *Horrid Crimes* taken up againſt Men at the *Bar*, it ſhould prove that the *Informers* were *Villains*, and the *Accuſed* appear *Innocent*, what a Reflection would this prove upon ſuch *Teachers*, and upon their Religion; when it ſhall be manifeſt to the World, that They have Preach'd up ſo many notorious *Lies* in their *Pulpits*, have aſſerted the Truth of them, have ſpread ſo many unjuſt *Calumnies* againſt their Neighbor, have Expounded *Libels* and *Narratives* inſtead of *Goſpel*, and been as poſitive in ſuch Doctrins of *Perjur'd Knights of the Poſt*, as if they had been deliver'd by the *Evangeliſts*? And if theſe Preachers happen to be Men of *Honeſty* and *Conſcience*, will it not, do you think, be a diſturbance to their inward Peace, when they ſee the Men, they have ſo ſeverely traduc'd from their *Pulpits*,

Pulpits, and blackn'd with the Fouleſt Crimes; to be *Clear* and *Innocent*; and that thoſe Villanies they ſo poſitively laid to their charge, prove only *Calumnies* and *Malicious Forgeries?* What a damp muſt this be upon their Souls, when they conſider how *Inſtrumental* they have been in wronging the *Innocent*, in atteſting *Lies* and *Perjuries*, and promoting the Devil's Cauſe inſtead of God's? How will thoſe Characters they have given of their Neighbor in their *Sermons*, look Ghaſtly and Tormenting, when they reflect upon them; when they conſider how they have proclaim'd them Guilty of an *Execrable and Horrid Plot*; *Of Inſolence and implacable Malice*; *Of want of Piety and Humanity*; *Of a Helliſh Plot*; *Of its being upon the Point of being Executed, for the Subverſion of the Religion and Government*; *Of deſigning to themſelves the moſt Beneficial Places both in Church and State*; *Of a Dangerous Plot, deeply laid againſt the Life of the King, againſt the Peace and Welfare of the Nation, for horrid Maſſacres, and the utmoſt rage of Perſecution*; *Of being blood-thirſty and deceitful Men, engag'd in a Helliſh Plot, for Aſſaſſinating our King, and Subverſion of our Government and Religion*; *Of being Traitors and Murderers, a Generation of Vipers*; *Of being the Spawn of the Devil, deſigning Helliſh Plots and Contrivances for the ſetting up of Anarchy and Tyranny*; *Of being Devils of Sedition and Faction, of Treaſon and Rebellion*, &c. How will theſe Characters, I ſay, look, when they diſcover, they have thus injur'd and abus'd their Innocent Neighbor, in ſuch Choleric and Blood-drawing Expreſſions, in ſo vile and unworthy a Manner?

And

And if they conſider again, that they have not only done this to the People, but likewiſe before the *Judges* and the *Greateſt Tribunal* in the Nation; may not they have ſome Scruples, and begin to queſtion, whether they have not been *Inſtrumental*, and *concurr'd* to the *Death* of ſuch Perſons, as wrongfully ſuffer'd for theſe *Forgeries?* May not their Conſciences, if there be any Tenderneſs in them, begin to be troubleſom, and ſuggeſt to them ſuch afflicting Thoughts as theſe? *So many Men were put to Death, condemn'd for thoſe Crimes, which we pronounc'd them guilty of in the Pulpits: and who knows how far the* Magiſtrates *and* Judges *were Influenc'd by our* Sermons? *and that they receiv'd* Directions *from our* Preaching, *as well as from the* Evidences, *which they could not but have ſome reaſon to ſuſpect of* Malice *and* Subornation? *It may be likely our* Seconding *the* Witneſſes, *and* Pleading their Cauſe, *by urging the* Circumſtances, the Time, the Place, the Perſon, *and then aſſerting* that They whom this do's not convince, neither will they be convinc'd, tho' one ſhould riſe from the Dead; *It may be likely that this might work more upon the Auditory, than all the* Affidavits *at the* Bar. *And if the* Judges *did not pronounce Sentence, nor* Jury *bring them in* Guilty, *meerly upon the Authority of our* Atteſtations; *yet 'tis very probable, that by our* bitter Exaggerations *and ſevere* Reflections; *we did heighten their* Averſion, *and incline them to* Believe all *that was urg'd againſt the* Priſoners, *and by this means, tho' not as* Inſtruments, *yet by way of* Diſpoſers, *did concur to the Condemnation of the* Accus'd, *and the* Effuſion of Innocent Blood. May not the Conſciences, I ſay,

of

of ſuch as have raſhly inveigh'd againſt *Innocent* Men, ſuggeſt to them ſuch afflicting Thoughts, and diſquiet their Minds, for fear the many *Wrongs*, *Abuſes*, *Affronts*, *Baniſhments*, *Pillories Impriſonments*, *Chains*, *Racks*, *Starvings*, *Gibbets*, and *Blood* of thoſe that ſuffer'd upon the ſcore of thoſe ſuppos'd Crimes, ſhould in ſome part lie at their door, and be requir'd at their hands, who in their *Sermons* did ſo far contribute to the *Reputation* of the *Witneſſes*, to the incenſing the *People*, the *Juries* and *Judges*? 'Tis very poſſible ſuch may be the Effects of their more ſedate and ſerious Thoughts; and that as they expect Mercy from God, 'tis their Obligation to make Reſtitution of all the *Wrongs* they have done their *Innocent* Neighbor, and *publicly* declare them *Guiltleſs*, whom to their Congregations they have ſo often proclaim'd for Criminals.

Theſe and many other may be the Conſequences and Miſchiefs of ſuch kind of Preaching, and therefore 'tis evidently much better for the *Peace* of the *Nation*, for the *Good* of our *Neighbor*, for the *Credit* of the *Clergy*, to forbear all ſuch kind of Reflections and Invectives in their Sermons: If they leave *State-Affairs* to the *State* or *Civil Magiſtrate*, and make the Encloſure of their Province in the *Goſpel*, 'twould be much more agreeable to the Order of things, and for the Peace of Chriſtendom, and this is my Firſt Caution and Deſire that it be ſo.

Second Caution.

THAT, if *Preachers* do at any time think fit to lay open the Crimes of any People to their Auditory, they be careful not to urge their Accuſations farther, than they are *certain* and know them to be *True*. And therefore for Inſtance; If there be found an ungrounded and ill-told Tale, of the *Papiſts contriving the Death of* Charles I. *Of a Jeſuit flouriſhing his Sword when the fatal Stroke was given*, &c. 'Tis not convenient nor Chriſtian, that this ſhould be preſently made a *Pulpit Truth*, nor inſinuated into the People for a Matter beyond queſtion, to the defaming of ſo many Thouſands. And therefore methinks, 'tis not warrantable, that upon ſuch Grounds as theſe, any one ſhould thus hold forth to the People, *viz.*

Pelling *before Judges at Weſtm. Jan.* 30. 1683. *p.*39.

Before God and the World, I confeſs my ſelf abundantly ſatisfi'd, that Popiſh Jeſuits were in that Horrid Plot, (*the King's Murder*) to execute which ſome Proteſtant Jeſuits were the Inſtruments and Hands.—That *Roman* Prieſt and Confeſſor is known (ſaith my Author) who, when he ſaw the fatal Stroke given to our Holy King, flouriſh'd with his Sword, and ſaid, *Now the Greateſt Enemy that we have in the World is gone.* And when the News of that Horrible Execution came

to

to *Roan*, ſome Jeſuited Perſons there told a Proteſtant Gentleman (of good Credit) *That now they were reveng'd upon the King of* England, *for not Re-eſtabliſhing the Catholic Religion.*

Or thus. It will be no improper thing, to ſhew you how juſtly the Church of *Rome* is accus'd of this (*the King's Murder*) and how unjuſtly it is caſt on thoſe of the Reform'd Religion.——What hand they had in this Execrable Crime, and how far they diſguis'd themſelves into all the Forms and Diviſions about Religion, that were among us, I ſhall not poſitively aſſert, it has been done with very much aſſurance, by Perſons of great Worth and Credit; and there are many Probabilities to induce us to believe it. Burn. *before L. Mayor, Jan.* 30. 168$\frac{0}{1}$ *p.* 11.

Or thus. From the ſame Place (*Rome*) our late Dreadful Confuſions were highly fomented: and that Sacred and Royal Blood, which ſo much ſully'd the Honor of our Religion, and ſtill cries ſo loud for Vengeance, was not ſhed without their Concurrence and Aſſiſtance; the Miſchievous and Buſie Jeſuit being ſo Wicked, as to promote the Deſign, B. Smith *at Hunt. Aſſiſ. July* 17. 1681. *p.* 5.

and ſo Impudent, as to boaſt of it when it was done.

2. If there be a Story amongſt the People, that ſuch a ſort of Men help'd to Fire the City; 'tis not Prudent for any, unleſs upon certain Grounds, to deliver this from the *Pulpit*, and thence endeavor to convince the Congregation of the Truth of it: As thus.

H. Hesketh, *before Lord Mayor at Bow, Sep.* 12. 1682.

There might be evil Inſtruments in this Judgment (*of the Fire of London*) and it ſeems, we are ſatisfi'd, who they were.—— The Year 1666, had been long preſag'd to be a Fatal Year, and been often aſſign'd for the Downfall of *Rome*, by ſome, that had been too buſie with Apocalyptic Viſions. There could never therefore be a fitter Time for them to confute theſe bold Predictions, nor any Confutation, that in all probability would more affect the World, and advantage their Cauſe, than to cauſe *London* to fall, juſt then when it expected *Rome* ſhould; and it hath been ſaid, how they have glory'd and triumph'd in this thing. For that ſuppoſing them their Craft-maſters (and we have too many Reaſons to think them to be ſo) it could not be well thought, that ſuch an Opportunity would be let ſlip, or ſome ſuch

ſuch Counſel not pitch'd upon. ——Such things as theſe are now become their laſt Refuge, it ſeems; and the Arguments in which (I am perſuaded) they expect moſt Succeſs: they find how miſerably fruitleſs all Rational Attempts againſt us are, and how they ſtill recoil againſt themſelves; and they deſpair of ever convincing us like Men, and therefore are reſolv'd to beat out our Brains (if they can) like Beaſts.

3. If there be a Popular Rumor, that *Jeſuits* in Diſguiſe inſinuate themſelves among *Diſſenters*, and from their *Pulpits* Preach to them Schiſm and Sedition; it do's not look Rational, that this Relation ſhould be made a *Sermon-Diſcourſe*, preach'd up as a *Truth*, unleſs upon ſurer Grounds than a *Report*, or the Aſſurance, that *ſuch a one knows the Perſon that ſaw the Man beyond Sea that did it.* And therefore how *Un-pulpit-like* would ſuch a Diſcourſe as this look in a Sermon?

It is their Buſineſs and Endeavor to keep us at odds, the better to carry on their own Deſigns; and therefore they have their Emiſſaries up and down to Preach Schiſm and Sedition into Peoples Ears. By ſuch Arts as theſe they inſinuate themſelves among the poor deluded People of our Separate Congregations, and joyning with them in their Clamors

J. Okes, *before Judges at Reading, July* 12. 1681. *p.* 19, 20.

Clamors againſt the Church of *England*, crying it down for Superſtitious and Popiſhly affected, they paſs there for Gifted Brethren, and real Popery is carry'd on by ſuch Diſguiſes.

Preachers, I think, ought to be very Cautious, how they carry up ſuch kind of *Stories* as theſe into the *Pulpits*; becauſe, tho' there may be Grounds enough to make them a *Table* or *Coffee-houſe* Diſcourſe; yet ſcarce enough to qualifie them for a *Sermon*, or to make them a fit Attendance for a *Text* out of the *Goſpel*: I am for having nothing have admittance into the *Pulpit*, beſides what is certainly and unqueſtionably True: That Place ought to be kept Sacred, and nothing have acceſs there, that is Prophane, or in any likelihood may prove to be a *Lie*.

'Tis neceſſary this Caution be obſerv'd, that ſo all Preachers and Sermons be maintain'd in their Juſt Authority and Reſpect. For nothing can more contribute to the leſſening their Reputation with the People, than to hear *Vulgar Rumors*, *Ill-grounded Stories*, *Peeviſh Jealouſies*, held forth, and as paſſionately defended by them, as if they had been *Inſpir'd Truths*. What Reſpect can I poſſibly have for a *Preacher*, that makes no better choice of what he delivers? Is it likely he ſhould prevail upon my Underſtanding or Will, that ſuffers himſelf to be impos'd on? When I go to Church, I expect to hear the *Word of God*, and ſuch *Solid Truths* expounded to me, as may be a Comfort to my Soul, and

and direct my Steps in the ways of Bliss. But if with a light Sprinkle of this, I am put off with *Fulsom Invectives*, and a Relation of such Stories, as I am confident, the *Preacher* knows no more the Truth of than my self; I cannot but be Scandaliz'd, and begin to fear, that such an one is better conversant in the *News* of the Town, than in the *Sacred Text* or *Fathers*; and me-thinks, it has so much the Relish and Air of a *Coffee-house*, that I cannot but look about me, to see where we are. And now if People should once seriously reflect on this, and consider with what *empty Stories* Preachers content themselves, for the patching up their Sermons, it cannot choose but raise a great Prejudice in their Minds, and discourage them from relying much upon their *Teachers*, whilst they see them either so very *Credulous*, in thus taking up every *Vulgar Rumor* for a *Truth*; or very *Insincere*, in delivering that to their Auditory, which they don't believe themselves. Either of which is a very ill Quality to recommend a Minister to his Congregation.

Upon which Score I cannot but heartily desire all Preachers, of what sort soever, to take this into a serious Consideration, and to be very careful in the Choice of the Matter and History, which they deliver to their People. I conjure them by their *Sacred Function*, by the *Gospel* they expound, by the *Truth* they pretend to; that they would think of nothing but *Truth*, that they would preach up nothing but *Truth*, and consequently that they would deliver nothing in their *Sermons* for a *Truth*, which may be a *Lie* for all as they know. This I press the more earnestly, because I am sensible how much

much *Preachers* may loſe themſelves for want of this Care. For beſides the *Offence* againſt God, and the *Wrong* they may do their *Neighbor*, 'tis certain they ruin their own *Reputation*. 'Tis no ſmall Reflection upon a Preacher, when it is with Truth ſaid of him, that inſtead of teaching the *Goſpel* in Meekneſs, he has preach'd up *Lies* in a Paſſion. Every Man ought to be true in his Way; and if he that puts off *Counterfeit* Wares in his *Shop* for *True* ones, muſt of Neceſſity paſs for a *Cheat*; how circumſpect is it neceſſary every *Preacher* ſhould be, whilſt to him his *Pulpit* is his *Shop*; and the Injury, if done there, is the more conſiderable, by how much the Affairs of the Soul and Eternity, are above all the Concerns of this World?

True account of a Conference betw. A. P. *and* Dr. T.

And as theſe kind of Stories do not ſuit well with the *Pulpit*, ſo neither do they agree with a *Dedicatory Epiſtle*, eſpecially from a *Faithful Paſtor* addreſſing himſelf to his *Pariſhioners*: And therefore when Dr. *Teniſon*, making Apology for his Expreſſions of more Warmth and leſs Strength, in a Conference held about Religion with a *Jeſuit*, pretends that he has reaſon above moſt others, to give ſevere Language to *that ſort of Men*, becauſe his Father being turn'd out of his *Living* by a Committee, and another taking his Place and Revenue, without reſtoring any thing, who after a few Years, Preaching up *Purgatory*, and other Points, was turn'd out again by the ſame Committee, and ſoon after (as it were) vaniſh'd away. When he makes this Apology, I ſay, for his peeviſh and ſevere Language to a *Jeſuit*, he do's not ſeem to do the Office of a *Good* and *Faithful Paſtor*; for beſides

beſides the giving that ill Example to his Flock, of entertaining a *Grudge* in his Mind near about *Thirty Years*, and giving now ill Language to a *Stranger*, for a ſuppos'd Injury done his Father in the laſt Age, and ſo letting *one Evil* be the *Excuſe* for *another*: beſides his being mov'd with Indignation againſt a Perſon, who (as he tells the Story) did not turn his Father out of his Living, but did only take Poſſeſſion of it, when his Father had been before outed by the Committee. Beſides, his conceiving an Hatred againſt a *whole Body* of Men, for the ſake of *one ſuppos'd Member* thereof, and being fill'd with *Suſpicion* and *Jealouſie* againſt them *all*, upon his ſcore; which is a piece of *Chriſtianity* and *Juſtice* fitly to be retaliated by the *Jeſuits*, if they ſhould be Jealous of every *Perſon* they met, for fear he ſhould by *Perjury* Swear them to the *Gallows*, becauſe one of that *Coat* help'd Five of their Brethren, not out of their *Livings*, but out of their Lives, moſt infamouſly and barbarouſly, not in the laſt Age but only Seven Years ago; beſides the ſpiteful Inſinuation into his Pariſhioners, that the Father he Diſcours'd with, was a *Hypocrit* and a *Diſſembler*, ſomething of the *like nature* with his own Father's old Friend, and by this vile and undeſerv'd Character, raiſing a Prejudice in the Minds of his Readers, that being thus prepoſſeſs'd, they might the eaſier give the Doctor the Victory over his Antagoniſt, whom they had found knock'd down in the very firſt Leaf with a Calumny.

Beſides all this, I ſay, is it not a very uncharitable Preſumption in the Doctor, thus by Inſinuation to make a *Jeſuit* of that *Gubbard*, who ſucceeded his

Father, and Preaching up *Purgatory* prov'd an *Hypocrit* and *Diſſembler*? Do's the Doctor know he was a *Jeſuit*, that he ſo confidently, not now in the Heat of Diſpute, but in the cooler management of his Pen, expoſes all the Body of *Jeſuits*, as infamous, to his Pariſhioners, upon his ſcore? Is he certain he was a *Jeſuit*, that now he ſerves up this Story to confirm his Flock, that the *Jeſuits* in Diſguiſe, become *Teachers* to the *Diſſenters*? If the Doctor knows it to be a Truth, 'tis more than he has yet made appear; for all as I ſee in the Story, as he has told it, 'tis as likely he was a *Church of England Diſſembler*, as a *Jeſuit*. Don't every body know, there's many a *Church of England Divine* has had *Popery* enough in them, to be mark'd for *Jeſuits*, and to be cenſur'd and turn'd out for ſuch, by the Men that made up the *Committee* in thoſe Days? What if Mr. *Thorndike* had Preach'd to ſuch a Congregation his Doctrin of *Praying for the Dead*, and requeſted of them (as he did in his Will) that they would *Pray for his Soul*, when departed? Don't the Doctor think, that he had ſaid enough of *Purgatory* to have been caſhier'd by the *Committee*, and outed for a *Papiſt*? If M. *Montague* had deliver'd there his Opinion of the uſe of *Images*, of the *Croſs*, of *Traditions*, of admitting the *Pope* for Arbitrator in Controverſie, &c. would not they as certainly have caſt him by for a *Papiſt*, as they did *Gubbard*? So that, I believe, if the Doctor will ſeriouſly conſider upon the Point, he'll find, that many *Church-of-England-men* have had *Popery* enough in them to have been turn'd out in thoſe Times for *Jeſuits*, and to have paſs'd for ſo many *Gubbards*. This I ſay as

to

to his *Popery*; and as to his *pretending a Kindneſs to their Cauſe*, 'tis more likely again he was a *Church of England Divine* than a *Jeſuit*; whilſt 'tis well known, what the *Church-Divines* did at that Time for *Livings*: of the Ten thouſand Benefic'd Men, there being many hundreds, that comply'd with the Times, whether really or pretendedly, let the Doctor determine. If he can ſhew only *Five Jeſuits* that did as much, 'twill be more than ever was done yet; and if he ſhould, 'twill be ſtill, I believe, a thouſand to one, that his Friend *Gubbard* was a *Church of England Divine*, rather than a *Jeſuit*. And yet the Doctor will have him to be nothing but a *Jeſuit*, he's ſtill angry at the *Jeſuits*, for his ſake; and he tells his Pariſhioners the occaſion of it, that this wrought upon him when he was young, and he cannot yet wear it off; but I hope there are ſome amongſt them that will have ſo much compaſſion on him, as to be ſorry, that in all this time the *Doctor* has not worn out the Impreſſions of his *Childhood*: for my part, I am ſorry to find ſuch a malicious Story ſet forth by a *Paſtor* to his *Pariſhioners*, and that he has ſo little Conſideration and Charity, as to expoſe the Reputation of ſo great a Body, under the black Colours of *Diſſimulation* and *Hypocriſie* upon ſuch a bare Preſumption. Would the Doctor like well to be thus ſerv'd; and that He and his Brethren ſhould be thus trampl'd upon, upon ſuch ſlight Imaginations? Theſe Methods, I know, ſerve well enough, to keep faſt the People, and to make them averſe to the *Jeſuits*. But I hope thoſe whom the Doctor has endeavor'd to make appear as *Hypocrits*, will ſhew themſelves

Men of better Conſciences, than to follow him in ſo ill an Example. But let us now proceed to our Cautions.

Third Caution.

THAT if any Preacher be zealous to prevent his Flock from going over to any other Communion, which he judges to be Erroneous; he would be careful, not to uſe any Inſincere or Unwarrantable Means, for the working this Effect: That he would not be ſo Paſſionately earneſt in the diſcouraging his People from ſuch a Change, as to forget both *Honeſty*, *Juſtice*, *Truth* and *Charity*, while he's Warm in his Diſſuaſives. And therefore if for the Setling his Congregation, and ridding them of all Uneaſineſs, Scruples and Pangs of Conſcience, he chooſes that Topic of *Making the other Party Odious*; he ought to be very Cautious in his Charges, and not to lay blacker Colours on them, than in Truth and Juſtice belongs to them. 'Tis a very difficult Task to make Characters of Adverſaries, for ſuch eſpecially, whoſe Intereſt it is they ſhould be contemn'd and thought Ridiculous. How eaſily do *Paſſion*, *Averſion*, *Intereſt*, *Education* here inſenſibly ſteal in? And when theſe influence the Penſil, there never wants any thing of *Deformity* or *Monſter*, that's requiſite to make the *Bugbear* out. 'Tis adviſable therefore here, that *Preachers* be watchful that none of *Theſe* ſtand at the Elbow while they are laying on the Colours: That they abſtain from all indirect and unjuſtifiable Methods, while they are expoſing their Neighbor: That they deſcribe

deſcribe not the *Doctrins* of a *Church* from the Opinions of *Private Authors*, from the *Extravagances* of ſome *Profeſſors*, from the *Looſe Practices* of others: That they take not every thing by the *Wrong Handle*; give not out their own *wreſted Interpretations*, *horrid Miſconſtructions*, for the Faith of the Church; and eſpecially that they give not too much Rope to their *Inferring Faculty*. This one thing of *Drawing Conſequences*, is enough to ruin the ſoundeſt Reputation in the World; and there is not any Church, Religion, Profeſſion or Perſuaſion, of all that call themſelves Chriſtians that is ſo ſecurely fenc'd, but may be ſoon made as deform'd as *Turciſm* by this ſingle Artifice, All theſe ſiniſter Ways are therefore to be avoided, eſpecially in *Pulpits*; for no Character can be Juſt where theſe are made uſe of, I inſtance in the Caſe of the *Papiſts*: If any one to diſcourage his Auditory from looking that way, ſhould call in any of theſe Auxiliaries to his Aſſiſtance and thus deſcribe *Them* or their *Religion*, *viz.*

Their different Orders of Religion amongſt them, are neither better nor worſe than ſo many Sects and ſeveral Caſts of Religion; only they have that advantage in managing their Diviſions, which we have not, to pack up their Fanatics in Convents and Cloiſters, and ſo bring them undet ſome kind of Rule and Government. *Sermon on Unity, Eph. 4. 3. at Whitehall, March 10. 1675. pag. 107.*

Or

Th. Smith, *August* 17. 1679. *at Oxford, pag.* 19.

Or thus. In the *Roman* Church it (*the Sacrament*) must now be no longer a Representative, but a Real Propitiatory Sacrifice for the Living and for the Dead; and Christ's Natural Body must be brought down from Heaven upon a thousand Altars at once, and there Really broken and offer'd up again to the Father, and his Blood actually spilt a thousand times every day.

Mr. Johns. *at Guildhall Palm-Sund.* 1679. *Epist.* 9. *p.* 9, 10.

Or thus. Popery is the worst Religion, or Pretended Religion in the whole World, for she puts out the Understandings of those of her own Communion, and tears out the Hearts of all others: whom she cannot deceive, she will destroy. Upon which account she is the Common Enemy of Mankind, and of us in particular, whom she has threatned with Extirpation.——It would be endless to rip up the absurdity of *Auricular Confession*, where a Man unlades himself of all his Sins, by whispering them into Priests Ears.—— Of *Transubstantiation*, where Men must renounce all their Five Senses at once.—— The Doctrin of the Pope's *Infallibility* keeps a good decorum with the rest. For tho' he has by his Authority spread those false and absurd

abſurd Doctrins over a great part of the World, and tho they ſeem to be unreaſonable; yet they are really true, becauſe he that delivers them is out of a poſſibility of Erring; he alone cannot Err, and all others, without ſome of his Aſſiſtance, cannot but Err. But it is very hard to believe, that one ſingle Man in the World is more than a Man, and that all the reſt are leſs than Men; That if he place himſelf in his Chair, he cannot Err, if he would, and that others lie under as Fatal a Neceſſity of Erring, if they be left to themſelves, without his Guidance and Direction,

Or thus. She profeſſedly edifies the People in Ignorance, by Praying and Prophesying in an unknown Tongue; She makes no other uſe or account of Confeſſion, than what profeſſed Drunkards do of Vomiting. Dr. Standiſh, *Mar.* 9. 168$\frac{1}{2}$. *at Hertford Aſſ. p.* 16.

Or thus. It is ſtill more deteſtable in the Practice of the Church of *Rome*, that ſo long a Beadrol of Saints ſhall be Invoked by a Rabble of Worſhippers in a ſolemn Proceſſion, as if neither they nor God could be prevail'd upon without abundance of Importunity or Clamor.——It is much leſs lawful to pay our Devotions to any Saints departed, how- J. Turner, *at Lincolns-Inn, Sep.* 29. 1683. *p.* 23.

however Pious and Exemplary they may have been; and much less to those that have been Canoniz'd for Mony or for Treason, and owe their Saintship to their Friends on the one hand, and, which is still more horrid and detestable, to their Crimes and Villanies on the other; who are prefer'd to Heaven for disturbing the Earth, and mounted into the blessed Regions of Light, and Peace, and Love, as a Reward of Strife, Disobedience, Hatred and Contention, and every evil Work.——Neither is it sufficient to say in this Case, that his *(God's)* Substance being invisible, and not to be discern'd by Mortal Eyes, or Human Senses, there is therefore need of a sensible *Memorandum*, altho' the Worship be terminated in Himself; for at this rate all the Idolatry of the Heathen World may be excus'd; for no Man is so senseless to believe their Worship was terminated in a Stick or Stone, at least we ought not to believe it, without very good Proof; and if it could be prov'd, yet even this would be parallel'd in the Church of *Rome*, where they Pray (*p.* 26.) to the Crucifix of Wood or Stone, as well as to Christ himself, and attribute as much

much Satisfaction and Expiation to it, as they do to the Blood of their Crucifi'd Redeemer, as appears undeniably from the *Romish* Missals, which are extant at this day, and may at any time be produc'd against them.—— God do's not expect (*p.* 30.) that we should make a particular Confession of our Sins to Men, the consequence of which is only to make our selves uneasie in the Company of those to whom we have Confess'd, to run an apparent hazard of being undone in many Cases, by Knaves for Interest; or by Fools out of Levity, Inconstancy, and a blabbing Humor; and indeed I know nothing it can be good for, but to let Men, that have nothing to do, to pry into such Matters, into the Secrets of Families, and to put our selves perfectly at the Mercy of a Priest, who will sometimes be treacherous as well as other Men; besides, that instead of keeping up a wholsom Discipline, it is the way to corrupt it, and tends to the debauching both Laity and Clergy, in as many ways as there are Sins to be committed, when the Confessor and the Penitent begin to discover and understand one another.

W. Wray, *No.*5.1681. *pag.* 14, 15.

Or thus. They have all along conſecrated their deviliſh Practices by theſe glorious Names. The Churches Intereſt is the Center of their Religion, and their Conſciences turn upon the ſame Pin; That every thing is Pious, Conſcientious and Meritorious, that makes for the Cauſe; and there's no Sin with them like Ill-luck and Miſcarriage —— The ſupernumerary Articles of the *Trent* Conventicle, have almoſt every one of them a Plot in them, either to deſtroy others, or advance themſelves. But their Politic Creed, wich ſerves to keep up the State and Grandeur of Holy Church, is moſt fatally pernicious, tending to the Subverſion of all Chriſtian Monarchs in the World: The Articles whereof are ſuch as theſe.—That the King is the Pope's or the Peoples Creature; for it is indifferent to their great *Machiavils* the *Jeſuits*, whoſe he is, ſo he do but belong to either; Take him whole, or divide him, or how you pleaſe, ſo that God, to whom alone he belongs and is accountable, may have the leaſt ſhare in him.——If the People contend to have him all to themſelves, the *Jeſuit*'s a fair Chapman, and will rather give

give up the Spiritual Intereſt of the Chair, than diſpute it. That if the People do but Depoſe him, (*p.* 17.) be it for Tyranny, be it for Hereſie, nay, be it for Popery, or Suſpicion of Popery, do but Depoſe him, and he is contented.

Or thus. Whatever Doctrin gives licence to Sin, muſt needs proceed from the Devil. ——Yet in the Church of *Rome* ſuch Doctrins as theſe are ſolemnly conſtituted as Eſſential Parts of the Chriſtian Religion, and impos'd upon the Chriſtian World with the ſame Authority as the moſt Fundamental Articles of the Chriſtan Faith. J. James, at *Guildhall Decem.* 24. 1682. *p.* 29.

Or thus. Would we but change our Scripture into Legends, our Service into a Maſs-Book, our Prayers into Beads, our Sacraments into Shows, our Prieſts into Puppets; would we Communicate in one Kind, Read Prayers in an unknown Tongue, Adore the Pope little leſs than we do God, Preach Purgatory inſtead of Repentance, ſell Maſſes for a Groat, beſtow Indulgences and Abſolutions to the worſt of Men.——Tho' inſtead of Scripture we ſet up rotten Tradition; Tho' inſtead of Faith we Preach up Faction; Nat. Bisby, *Serm. call'd The Modern Phariſees,* 1683. *pag.* 11, 12.

Tho' inſtead of Obedience we became guilty of Treaſon; Nay, ſhould we murther Princes, and prove falſe and deceitful to Mankind, yet *Euge bone ſerve*, all would be well, and we in an inſtant thought worthy of a better Kingdom *by the Papiſts.*——If they (*Jeſuits*) cannot peaceably compaſs the ſame, they are to do it by Fire and Sword, Halter or Poyſon, never minding the lawfulneſs of the Means, provided the Thing be but done.——I confeſs, I ſhould admire their Zeal, and applaud their Order; but ſince one of them muſt go with Dagger in his Hand, another with a Piſtol, a third with a Bowl of Poyſon, (moſt of them with one Miſchief or other) to murder the King, and maſſacre the People, to breed Confuſions, and unhinge the Government, to deſtroy Religion, and plant Idolatry; I cannot but utterly quarrel and
Pag. 18. blame their Zeal; and yet no Phariſee ever compaſs'd Sea and Land like them: No Difficulties ſcare them, no Improbabilities amaze them, no Dangers repel them: *Tu Regina jube*; Let but the Pope (He or She) command them, and away they go with as much alacrity and readineſs, as the Evil Spirit

to

to perſuade *Ahab*, that he may go up and fall at *Ramoth-gilead*.

Or thus. There is great boaſt made of Alms in the *Romiſh* Church, they ſound the Trumpet of them perpetually in our Ears. But what is the End to which a great part of this Charity tendeth? ——The Scope they too often vainly aim it, is the Bleſſing of a preſumed Saint, who is ignorant of them; Security from the External force of Evil Spirits, by the Charms and Spells of Monkiſh Conjuration, a ſort of Eccleſiaſtic Magic, which thoſe very Spirits invent and encourage——Nay, ſometimes the Scope is that very wicked one of Compounding with Heaven by their liberal Alms, for their unforſaken Sins. And here in this Nation (whilſt the Iſland was enchanted with Popery) there were granted Indulgences ever for what they call *Deadly Sins*, for many thouſand Years to come. Tho. Teniſon, *at S. Sepul. Apr.* 6. 1681. *p.* 16.

Or thus. A Jeſuit being once ask'd, What Ways and Means the Papiſts deſign'd to take for the introducing their Religion into *England*? Gave this Reply.——*We intended at firſt to do it either by perſuading and convincing the People with ſtrength of Reaſon and Argument; but* W. Orme, *at Guildhall March* 27. 1681. *p.* 33.

but because these have prov'd so often vain, therefore of late Years we have pitch'd upon two new Methods and Resolutions. The one is to debauch and vitiate the Nobility and Gentry, and to bring them off by degrees from all Sense, and Care, and Kindness for Religion; which is easily to be done, by representing to them a Sinful, Pleasurable Life, both Lawful and Safe. The other is to divide the Commons into several Sects.—Now how far the Papists have thriven in these Designs, I shall leave to the Judgment and Determination of every sober and unprejudic'd Reader.

Hickeringil *at Colchester July* 10. 1681. *Post-script, p.* 30.

Or thus. For maintenance whereof (*their Prelatical Pride and Rapacity*) all their Pious Frauds and Cheats, all their Lying Miracles, Indulgences, Purgatories, Limbusses, Crosses, Images,---Fopperies, Plots, and Sham-plots are calculated, design'd and contriv'd. I do not think that every silly Papist knows these things; for they (poor Puppets) dance, creep to the Cross, cringe, bow, drop Beads, Cross themselves, sprinkle themselves with Holy-Water, mumble their *Aves*, and shew Tricks, as the Masters of the Puppet-Play, with Wires (within the Curtain) actuate them, and make them Frisk so ridiculously, Curvet, and shew such

As David *did before the Ark*

ſuch Gambols in Religion, eſpecially at Proceſſions (which I have ſeen in *Portugal*) that the ſobereſt Countenance cannot forbear a Smile, mixt with Pity. But there's never a Jeſuit amongſt them, Pope nor Cardinal, but knows that I here write God's Truth, and cannot forbear Laughing among themſelves at theſe Frauds; only they Sanctifie theſe Cheats with a mollifying Epithet, calling them *Pious Frauds.*

They hold (*p.* 33.) that the Pope is *Alter Deus in terra*, God upon Earth; And others ſay, *Chriſtus in Cœlo præſidet, Papa in terris reſidet*; Chriſt is Prince in Heaven, the Pope on Earth. Nay, their Hebrew Gloſs upon *Deut.* 17. 11. ſays, *Si dixerint tibi quod Dextra ſit Siniſtra; talis Sententia tenenda eſt.* If they (the Pope and his Emiſſaries) tell thee, that thy Right-hand is thy Left-hand, or thy Left-hand is thy Right-hand, yet you ought to believe them, and be of that opinion. Another ſays, *Sit ergo Domina noſtra Roma Baculus in aqua fractus, abſit tamen ut crederem, quod viderim*; Let our Miſtriſs *Rome* be a Stick that in the Water ſeems crooked, yet God forbid that I ſhould believe my own Eyes.

Eyes.—No Man therefore (I say) can be a Papiſt, but he whoſe Eyes are blinded by Education, or he who puts his own Eyes out by Atheiſm.

Dr. Fowler *before the Judges at Gloceſter, Auguſt 7. 1681. p. 14. 15, 16.*

Or thus, This Council (*of Trent*) expreſſeth its allowance of Picturing the Divinity it ſelf; and accordingly Pictures of the Bleſſed Trinity, (Oh hateful Sight!) are ordinarily to be beheld in Popiſh Churches.—Nay they Pray unto them (*Images*) not only for Temporal or Ordinary Bleſſings, but for Spiritual and Supernatural, ſuch as the Pardon of their Sins.

Quod ſi aliquando Hiſtorias & Narrationes Sacræ Scripturæ, exprimi & figurari contigerit, doceatur populus, non propterea Divinitatem figurari, quaſi corporeis oculis conſpici, vel coloribus, aut figuris exprimi poſſit. Concil. Trid. Seſſ. 25.

What think you of their Doctrin of *Tranſubſtantiation?* This is the moſt prodigiouſly contradictious Doctrin, that, I will not ſay, the Wit, but the Madneſs of Men can poſſibly invent; 'tis a moſt wonderful complication of moſt horrid Contradictions, and abſolute Impoſſibilities. But this is not the worſt of it; it is alſo the Foundation of ſo Groſs and Foul Idolatry, as is ſcarcely to be nam'd among the Gentiles, or to be found paral-

lel'd

held in *Peruvia* it self, or the most Barbarous Parts of *India*.——Here you see, that the Bread and Wine are Worshipped by them, not as Representations of God, but as God himself.

What say you to their Doctrin of *Purgatory*?——By this Doctrin the poor People are brought into a most slavish State; by the means hereof their mercileſs Tyrants the Priests hale them into worse than an *Egyptian* Bondage; who instead of enjoyning them the most Reasonable Duties, to which the Precepts of their Saviour oblige them, and which are most admirably adapted to the cleansing of their Natures, &c. impose upon them a great number of ridiculous Services of their own Invention.——And as this Doctrin of theirs is groundleſs, so is it as wicked; it being a most vile Affront to the Merits and Satisfaction of our Blessed Saviour: For in order to the establishing of this Doctrin they teach, that the Passion of Christ takes away only the Guilt of Mortal Sins, (*p.* 19.) not their Eternal Punishment; which is as Nonsensical, as False and Impious.

What say you to their well-known Doctrin

trin of the Non-necessity of Repentance before the imminent point of Death? ---- What say you to the Doctrin of *Opus operatum*? which makes the meer Work done in all Acts of Devotion, sufficient to Divine Acceptance: particularly the bare Saying of Prayers, without either minding what they say, or understanding it: and agreeably hereunto, the *Romish* Church enjoyns the saying of them in a Language unknown to the generality of her Children.

Dr. Hooper *before the King, No. 5. 1681. p. 16.*

On thus. He *(the Pope)* takes out of their Hands the Holy Scriptures, the greatest Gift of the Holy Ghost; ----And instead of it puts a Legend; For the Word of Life and Truth, undeniable fabulous Traditions; For Bread, a Stone; For Fish, a Serpent. ----He takes from them the knowledge of the Prayers offer'd in their Name, and lets them not understand their own Desires. So are the People to appear before God dumb and senseless, like one of their Idols. All is to be referr'd to the Priest, the Pardon of their Sins is to depend on his Discretion. ---- That Princes may not complain of Respect of Persons, they Absolve in some Cases from the Obedi-

Obedience of God himself; and avowedly allow what he as positively forbids: authorize Inceſtuous Conjunctions, and licence Perjury, *O monſtrum horrendum!* Paſs Pardons for all Sins committed againſt the Divine Majeſty. ——They give Divine Honor to Bread; which they call (*p.* 18.) a God: and to an Image; which to the Eye they might better Tranſubſtantiate: And to cover their Idolatry, they commit Sacrilege, ſteal away one of the Ten Commandments, and by their *Index Expurgatorius* blot the two Tables themſelves.

Or thus. Tho' they (*the Papiſts*) have nothing of good Works at all; nay, tho' they be guilty of very great Immoralities, yet, if they Confeſs to a Prieſt, and receive Abſolution (which may be had at an eaſie rate) they are then declar'd as Innocent as the Child that is new born——Nor is it neceſſary to this Abſolution, that they ſhould be Contrite, or heartily Sorry; for Attrition, with Auricular Confeſſion, ſhall paſs inſtead of Contrition: that is to effect, if they be but ſorry for the Penance, tho' they be not ſorry for their Sin; or if all this ſhould fail, 'tis but

Dr. Wallis at S. *Maries Oxon. before the Univerſity, Oct.* 9. 1681. *p.* 43.

being at the charge of an Indulgence or Pope's Pardon; that is, to purchase so many Penyworth of other Mens Merits,---which remain stor'd up in the Church's Treasury, to be dispended at the Pope's Pleasure, to those who will give so much Mony for them.——And this is what they require, by way of Commutation, instead of Regeneration, Sanctification, Holiness and a Godly Life.

Dr. Calamy *before the L. Mayor, May* 29. 1682. *p.* 20.

Or thus. We must not use any unlawful or indirect Means.---This is the most pernicious and damnable Doctrin of *Rome*, tho' not always publicly own'd, yet greedily swallow'd among them, and prov'd sufficiently from their unwearied Practices; that in order to the propagation of their Faith or Church, any thing, every thing becomes lawful; Killing and Massacring no Murder, Lying and Perjury no Sin or Injury: that so good and great an End will Sanctifie all Actions.

B. E. *before the Lords, No.* 5. 1678.

Or thus. For *Auricular Confession*, their great Intelligencer and Lieger-Nuncio, the main Curb of the Laity, whereby the Clergy hold them in awe, in being admitted to all the Secrets of States and Families, thereby to work their Purposes, their Plots and Projects;

jects; and ſhould that go down, then farewel Popery.——Theſe and many other Doctrins of the like nature, are Matters of meer Intereſt and Advantage; and if there were no Gain to be reap'd from them, their chiefeſt Champions would be aſham'd of them. To theſe we may add many other Inventions of that Church; as Ignorance, the Mother of their Devotion, which they are bound to vow, and under the ſevereſt Penalties; ſo that it is a Mortal Sin ſo much as to doubt of any part of their Religion. And this is their Children's Play, to blind-fold Men, that they may beat them.

Or thus. 'Tis a Religion, whoſe avow'd Principles, are to keep the People in Ignorance as much as they can; for with them Ignorance is the Mother of Devotion.——It is a Religion, in which you are ſo far from being permitted to try all things, and hold to that which is good, according to the Apoſtle's Command, that you muſt wholly ſubmit your Reaſon and Underſtanding to the Dictates of an Infallible Judge, even ſo far (if one of their greateſt Authors ſay true) to be bound to believe Vertue to be Bad, and Vice

Dr. Sharp *before Commons, Apr.* 11. 1679. *P.* 28, 29.

Vice to be Good, if it ſhall pleaſe his Holineſs to ſay ſo.——It is a Religion that will bring you back to the old Paganiſh Idolatry, or to that which is as near it as can be.——Nay, it is a Religion, that will engage you in a more unnatural Idolatry, than ever the Pagans were guilty of, *&c.*——All theſe things put together, may perhaps rid you of a great many Uneaſineſſes and Scruples, and Pangs of Conſcience, with which you might (*p.* 32.) otherwiſe be troubled, and which would not be ſo eaſily cur'd in the Way that you are now in.

Dr. Butler *at Windſor, Decemb.* 8. 1678. *p.* 32.

Or thus. Would the Doctors go to School again? A School where they ſhall be taught better Manners, than to rely upon the all-ſufficient Merits of their Saviour; than to be ſubject to any other Power than that of the Pope. And in order thereunto, they muſt learn a new Leſſon, to live a Single Life, (whether they can do it honeſtly or no, it makes no matter) for fear leſt having Wives and Children, they ſhould give the State Security of their Obedience to their undoubted and lawful Sovereign.

If

If any *Preachers* (I say) in hopes to discourage their Flocks from looking towards *Popery*, should make use of these or such like Dissuasives, 'twould be a severe Reflection upon their *Reputation*, upon their *Charity*, upon their *Prudence*, upon their *Sincerity*, with most Sober and Thinking Men. For who is there, that would not discover these to be *Invectives* and *Satyrs*, instead of *Sermons* and the delivery of the *Word* of God? How much *Heat* and *Passion* do's appear in them at first sight? How do they seem drench'd in *Choler* and *Gall*? And what satisfaction can it be to a Christian Congregation, to see their *Directors* thus hurry'd away into all the Extravagances of an exasperated Mind, and laboring to blow up their *Flock* to the same degree of *Animosity*, and make them as *Furious* as themselves? 'Tis certain, *Anger* and *Passion* never look so ill, as in a *Pulpit*: and it ought to be the chiefest care of a *Preacher*, to shake of those *Weaknesses* before he gets up into that *Chair*. For if once Men come to take the *Bible* in Hand, as others do the *Sword*, with a Mind embitter d and gall'd, 'tis no wonder if they strike blindly; no wonder if they do more than is warrantable, and if for the working their Ends, they at last seem to steer by that Principle of *Dolus an Virtus, quis in hoste requirit?* No question 'twas the ill Effects of this kind of *Holding forth*, *Luther* discover'd in his Days, when he complain'd, *The World grows every day worse; Men are now more Revengeful, Covetous and Licentious, than they were ever in the Papacy.* And upon the same score, no question, *Erasmus* made this Challenge; *Bring forth*, says he, *but One, whom this* (Reform'd) *Gospel has made* *Post Evang. dom. 1. Adv.* *Spong. adv. Hatten.*

made Sober, Gentle, Meek, Modeſt, and I will ſhew you many, that by it are made Worſe than they were before. And a little after: *Truly it never happen'd to me, to know any one Man, that was not the Worſe for this kind of Goſpelling.*

And indeed, what better Fruit can be expected from ſuch kind of Preaching as this? When the *Guides* go out of the Way, ten thouſand to one, but thoſe that are under their Conduct, will keep 'em Company in all their Extravagances. How is it poſſible, that the Congregation ſhould come out *Meek* and *Sober*, when Thoſe that are in the *Pulpit* have been for a whole Hour beating an *Alarm* to them upon their *Cuſhions*, and ſounding to Battel? How ſhould they be otherwiſe than *Furious* and *Revengeful*, when ſo much Venom has been infus'd into them from thoſe High-Places? 'Tis natural for the *Sheep* to follow their *Paſtors*; and I know of no Benefit poſſibly to be reap'd from ſuch Furious *Invectives*; but only ſuch as the *Lacedemonians* intended to their Children, when they ſhew'd 'em *Drunken Men*, thinking there could be no more powerful Argument to diſcourage them from being in love with that Vice, than to let 'em ſee the Deformity and Beaſtlineſs of it in thoſe who were overtaken by it. Such as this indeed may be expected from theſe *Pulpit-Satyrs*; for to behold, how ill that *Railing* and *Haſſing* Humor looks in thoſe Places, is Caution enough to any reaſonable Man, to make him take care of preventing the like *Diſtempers* in himſelf. And this moſt eſpecially, if he conſiders the Manner and Methods by which theſe work.

For

For such kind of Dissuasives as These, are not only bare Dissuasives, laying down solid Grounds and Reasons, why their Flock should not joyn with such a Communion; But they are made up of Prophane Scurrility, Unmannerly Jeers, Spiteful Exaggerations, Groundless Inferences, Unworthy Charges, Empty Sophistry, and all those Petty Artifices, which Wit and Malice can possibly invent, to make an Adversary odious. And what can be more odious than all this in a *Pulpit*? To see a Man ascend into that Seat of the Gospel, with a Gospel-Gown, a Gospel-Look, and the Gospel in his Hand, and when he has taken his Text out of that Sacred Volume, with a short Preamble of Prayer, immediately to fall to Character-making, to an exposing of his Neighbor, with all the Arguments that Passion and Prejudice can suggest to him, is so detestable an Entertainment in the *Church*, that I know of nothing like it, but that of the *Jews* taking up Stones in the Temple to fling at *Christ*. For all this Declaiming is really nothing better than *Flinging of Stones*, 'tis to knock down their Neighbor, and break his Head. And those who will but look back, and see how many *Heads* have been *broken* by these kind of *Stones* slung out of the *Pulpit*, will easily be of my mind. Such as this may however be tolerable in a *Rabble*, who are suppos'd to know no better, and whole Complements are to *Shout*, *Revile* and *Abuse*: but to hear this from *Scholars*, from *Gown-men*, from the *Clergy*, from the *Pulpits*, is a most Absurd Prophanation, and most unworthy especially of those who pretend to a *Reformation*. *Joh.* 10. 31.

I cannot therefore but adviſe all ſorts of Preachers, in caſe they fear their Congregation may be ſeiz'd with Doubts, and tempted to leave their Communion, that they would ſeek other ſorts of Arguments to Secure and Settle them. For however theſe kind of Ungentile Satyrs, may perhaps rid them of a great many Uneaſineſſes, and Scruples and Pangs of Conſcience; yet I cannot think the Method to be Apoſtolical. 'Twould certainly be more according to the Spirit of the Goſpel, to Preach nothing but *Goſpel Truths*, to be *Meek* and *Moderate*, and *Peaceable*; to ſpread no *Calumnies*, inculcate no *Falſities*, to *exaggerate* nothing, to *Miſconſtrue* nothing, to make no *Falſe Inferences*, and *Half-Deſcriptions*; and as not to encourage or connive at Vice, ſo neither to practiſe it in the way of Preaching againſt it. 'Tis very Ridiculous to ſee a Man doing the very thing he condemns; to hear a Man pronouncing Sentence againſt *Equivocating* and *Lying*, with an *Equivocation* or *Lie* in his Mouth: To hear another condemning *Cruelty*, and at the ſame time inſpiring his Auditory with Blood and Revenge: To hear a Third reproving ſome Principles to be the *Doctrin of Devils*, with ſuch Arguments, as require the aſſiſtance of a *Fiend* at the *Elbow*. Theſe, I ſay, and ſuch like, are very Ridiculous; and therefore I look upon it more becoming all Pretenders to the Goſpel, to avoid all ſuch indirect and unjuſt Means. If they have any thing to ſay againſt the Doctrins or Practices of their Neighbors, let 'em do it as becomes Chriſtians. Honeſty and Plain-dealing are commendable every where, and moſt of all in the *Pulpit*; and amongſt all

all ſorts of Cheats, there are none worſe than the *Pulpit-Cheat.*

If the *Papiſts* Religion be judg'd to be Falſe and Erroneous, the way to ſhew it, would be to produce their Avow'd and Receiv'd Doctrins, and prove them to be contrary to Scripture, and to the Practice of the Primitive Church; this done without *Paſſion* and *Indirect Means*, would not be unjuſt nor ſo offenſive: but why ſhould Falſe things, and ſuch Doctrins as they Diſavow, be laid to their Charge? Why ſhould it be poſitively aſſerted in the Pulpits,

1. *That the different Orders amongſt them, are ſo many Sects, and nothing but Fanatics pack'd up in Convents.*

2. *That the Sacrament with them is a Real, Propitiatory, but not a Repreſentative Sacrifice. And that Chriſt's Body is really broken, and his Blood actually ſpilt on their Altars.*

3. *That in Tranſubſtantiation they renounce all their Five Senſes.*

4. *That the Pope in his Chair cannot Err, if he would; and all others, without his Aſſiſtance, cannot but Err.*

5. *That they Propheſie in an Unknown Tongue.*

6. *That they make no other uſe of Confeſſion, than what Profeſs'd Drunkards do of Vomiting.*

7. *That their Saints are Canoniz'd for Treaſons, deteſtable Villanies, as a Reward of Strife and every Evil Work.*

8. *That they Pray to a Crucifix, as well as to Chriſt himſelf, and attribute as much Satisfaction to it, as to the Blood of their Redeemer.*

9. That Confession tends to the Debauching both Laity and Clergy.

10. That every thing is Meritorious with them, that is for the Church's Interest.

11. That they change Scripture into Legends, the Sacraments into Shews, Preach Purgatory instead of Repentance, and Faction instead of Faith.

12. That to be False and Deceitful, is to become worthy of Heaven.

13. That sometimes with Mony they Compound with Heaven, for their unforsaken Sins.

14. That if the Pope and his Emissaries say the Right-hand is the Left, the Papists are bound to believe it.

15. That no Man can be a Papist, but he whose Eyes are blinded by Education, or he who puts out his Eyes by Atheism.

16. That they Pray unto Images for Pardon of their Sins.

17. That the Passion of Christ takes away only the Guilt of Mortal Sins, not their Eternal Punishment.

18. That the bare Saying of Prayers, without minding what they say, are acceptable to God.

19. That they appear before God in their Churches Dumb and Senseless, like an Idol.

20. That they avowedly allow, what God positively forbids.

21. That to Confess and be Absolv'd, is sufficient for the Forgiveness of Sins, tho' there be no Sorrow for the Sins at all, but only for the Penance.

22. That an Indulgence or Pope's Pardon purchas'd with Mony, serves with them instead of Sanctification and a Godly Life.

23. That

23. *That Auricular Confeſſion is the Means whereby the Clergy work their Plots and Projects, 'tis a matter of meer Intereſt, and were there no Gain in it, their Chief Champions would be aſham'd of it.*

24. *That they are bound to Vow Ignorance under the ſevereſt Penalties.*

25. *That their avow'd Principles, are to keep the People in Ignorance.*

26. *That they teach their People better Manners, than to rely upon the all-ſufficient Merits of Chriſt.*

27. *That their Clergy muſt live a Single Life, whether Honeſtly or no, it makes no matter.*

28. *That the Reaſon why they muſt live Singly, is for fear, leſt having Wives and Children, they ſhould give the State Security of their Obedience to their Sovereign*, &c.

Why ſhould theſe things, I ſay, be ſo poſitively charg'd againſt them from the Pulpits? 'Tis certain the *Papiſts* diſown theſe Doctrins, and Preach againſt them as much as thoſe very Doctors who appear ſo zealous to condemn them. If the *Repreſenter* had but read ſuch Sermons as theſe, he needed not have look'd farther, to have made good his Charge of *Miſrepreſenting*. The moſt that can be ſaid of theſe Points, is, that ſome of them are *Miſtakes* of the Preachers; others *Exaggerations*; others *Inferences* from ſome *ſingle* Author, or ſome *Abuſe* in Practice; others Abſolute *Falſities*, and Wicked *Calumnies*. And which of all theſe ſorts of Arguments are fit for the Pulpit? 'Tis certain whatſoever is deliver'd thence, ought to be weigh'd with the greateſt Caution and Exactneſs poſſible, becauſe 'tis deliver'd with the *Bible* in Hand,

Hand, which is little leſs than Swearing with the Hand upon the Bible; tis accepted by the People as the *Word of God* and *Truth*; 'tis ſuppos'd to be their Duty, and in the Service of God. And now if inſtead of all this, *Miſtakes, weak Inferences, peeviſh Exaggerations, Falſities* and *Calumnies* are advanc'd, and as poſitively laid down, as the very Scripture; Good God! what an Abuſe both of the *Place*, the *Time*, the *Function* and the *Flock*! What a Wrong to *Neighbors*, whilſt they are moſt unjuſtly traduced, made contemptible and ſcandalous! And what a Diſturbance to the Nation, whilſt Animoſities are created and fomented among Subjects! And the *Pulpit* (I am aſham'd to ſay it) become the Fountain of theſe Miſchiefs both to Soul and Body. Is not this to turn the Seat of the Goſpel, into a *Chair of Peſtilence?* This is ſo Viſible and Great an Abomination both before God and Man, that I hope there's no need of Arguments to lay it open; 'tis to be hop'd, that none that takes up the *Goſpel*, will ſo lay by his *Conſcience* at the ſame time, as to fall into theſe Unchriſtian Extravagances. For, to ſay all in a word, I think, He that will accuſe his Neighbor falſly in the Pulpit, may with the ſame Conſcience do the like at the Bar. The latter may be more Infamous; but the Former is the Greater Crime.

Fourth Caution.

THAT, when Preachers pretend to refute the Tenets of any other Church, they would forbear all *Scurrility, Prophaneneſs, Irreverent Expreſſions*, and *Comical Declamations*, which do not at all ſuit

ſuit with the Subject of *Religion*, and are no-where ſo Abſurd as in the Pulpit. And therefore if in the Confuting ſome Doctrins or Practices of the *Catholics*, any Miniſter ſhould deliver himſelf after this manner:

Pilgrimages, going Bare-foot, Hair Shirts and Whips, with other ſuch Goſpel Artillery, are their only Helps to Devotion.---It ſeems that with them a Man ſometimes cannot be a Penitent, unleſs he alſo turn Vagabond, and Foots it to *Jeruſalem*.——He that thinks to expiate a Sin by going Bare-foot, do's the Penance of a *Gooſe*, and only makes one Folly the atonement of another. *Paul* indeed was ſcourg'd and beaten by the *Jews*; but we never read, that he beat or ſcourg'd himſelf: and if they think his keeping under his Body imports ſo much, they muſt firſt prove, that the Body cannot be kept under by a vertuous Mind, and that the Mind cannot be made vertuous, but by a Scourge; and conſequently, that Thongs and Whipcord are Means of Grace, and things neceſſary to Salvation. The truth is, if Mens Religion lies no deeper than their Skin, it is poſſible they may ſcourge themſelves into very great Improvements.——But they will find that Bodily

Dr. South *before the Court at Chriſtchurch Oxon. pag.* 200,

dily Exercise touches not the Soul; —and consequently that in this whole Course they are like Men out of the Way, let them Slash on never so fast, they are not at all the nearer to their Journeys end. And howsoever they deceive themselves and others, they may as well expect to bring a *Cart* as a Soul to Heaven by such Means.

Dr. Fowler *before the Judges at Glocester, August* 7. 1681.

Or thus. What say you to the Popish Doctrin of the *Sacrifice of the Mass?* —According to this Doctrin, our Blessed Saviour must still to the end of the World be laid hold on by Sinners, be ground with their Teeth, and sent down into their impure Paunches, as often as the Priest shall pronounce this *Charm, Hoc est enim Corpus meum*: and it seems that he was a false Prophet, when he said upon the Cross, *It is finished*, seeing there was such an infinit deal of *Loathsom Drudgery* still to be undergone.

B. E. *before the Lords, No.* 5. 1678.

Or thus. For *Purgatory*, 'tis not material in it self, whether it be, or where it be, no more than the World in the Moon: but so long as that false Fire serves to maintain a true one, and his Holiness's Kitchin smoaks with the Rents he receives for releasing Souls from

from thence, which never came there, it concerns him and his to ſee to it, that it be not ſuffer'd to go out.

If any Miniſter, I ſay, in Confuting the Doctrins or Practices of the *Catholics*, ſhould deliver himſelf in this manner, 'twould be a thing very unbecoming the *Pulpit*: becauſe all things that concern *Religion*, ought to be treated with a certain *Modeſty*, *Gravity* and *Decorum*. Every Miniſter ſhould bear in mind, that as he is diſtinguiſh'd from other Ranks of Mankind, by the *Modeſty* and *Decency* of his *Habit*; ſo he ſhould be careful, that the ſame *Good Qualities* appear in the performance of every part of his *Duty*; and that every *Action* ſhould ſpeak as plainly his Character, as the *Habit* he wears. Upon this ſcore it is, that as it would be very ſcandalous, to ſee *Miniſters* Habited like Men of other Stations, of the *Street*, of the *Court*, of the *Stage*; ſo is it as Ridiculous, to hear them in their *Pulpits*, under ſhew of expounding the Goſpel, fall into all the *Scurrility* of the *Stage*, the *Profaneneſs* of the *Mobile*, and the *Drolling* of Petty *Declamators*. 'Tis certain, no Men love to be laugh'd out of their Religion. And even thoſe who have made choice of the *Wrong*, yet through Miſtake are ſo faſten'd to it, that whoſoever turns their *Worſhip* or *Belief* to Ridicule, ſhall moſt certainly raiſe their Animoſity, and make them Peeviſh, but never win them from their Error. For who can be pleas'd to ſee that which is moſt *Dear* to them, abus'd, and treated in Pulpits with the rudeneſs of the Streets? If

any Churchmen have ſo much *Charity*, as to labor for the recovery of ſuch, whom they judge to be in Error, they ought to deal with them with all the Moderation imaginable, open their Wounds with a Tender Hand: for as Compaſſion ſoftens and heals, ſo Roughneſs and Inhumanity ſerve only to gall and increaſe the Sore.

When Men have done their beſt to ſecure their Salvation in the choice of Religion, and having ſearch'd the Scriptures, examin'd Antiquity and Fathers, and amongſt other Points of their Faith take the *Real Preſence*, for Inſtance, for a Chriſtian Truth; 'tis certain they muſt have a Reſpect for the Myſtery, and adore the Goodneſs of God, who is wonderful in all his Works. And when they are thus affected, how muſt it move them, to hear this ſcoff'd and mock'd at under the Irreligious and Prophane Terms, of *Legerdemain*, *Hocus pocus*, *A Trick*, *A Cheat*, *A Drudgery for Chriſt*, &c. Can any thing appear to them more unworthy of a Chriſtian Spirit, than this ſort of barbarous Logic; than this inhuman and enflaming Eloquence? To ſee things moſt Sacred thus daub'd over with Pulpit Dirt and Mire, far beyond all the Prophanation of *Belſhazzar*, who only drank out of the Sacred Veſſels of the Temple, but never ſo vilifi'd them, as to expoſe them to the Contempt of the *Mobile!* But the Scriptures are to be fulfill'd; theſe aſſure us there ſhall come *Mockers in the laſt time*: and the next Verſe tells us who they are. *Theſe be they, who Separate themſelves, Senſual, having not the Spirit*: For tho' *Michael*, as 'tis obſerv'd by St. *Jude*, in Diſputing even with the Devil, brought no *Railing Accuſation* againſt

Jude, Ver. 18, 19.

againſt him; yet theſe ſort of Men, ſhall both *Rail* and *Blaſpheme*; their very *Mark* being to *Speak evil of thoſe things which they know not. Hi autem, quæcunque quidem ignorant, blaſphemant.* As therefore Preachers deſire to have no ſhare in this Character, I think 'tis convenient they ſhould be careful to avoid all kind of contemptuous and mocking Reflections upon the Religion of their Neighbor; treating all Parties with a becoming Modeſty; and as not to approve of *Errors*, which ſoever they be, ſo neither to forget themſelves while they undertake to refute them. Let all *Mockery* and *Drolling* be left to the *Stage*, and a decent *Gravity* be obſerv'd in the *Pulpits*. *Ib. v.* 9, 10.

Fifth Cautian.

THAT, if any Preacher ſhould in his Sermon peeviſhly laſh out againſt the *Religion* of his *Prince*, he would be careful not to Dedicate ſuch a Sermon to his Prince, whoſe Religion he has expos'd as Infamous and Ridiculous. And therefore if any Doctor ſhould in the heat of his Zeal in this or the like manner inveigh againſt the Church of *Rome*.

As to the Guilt of the Former, *i. e.* of the Church of *Rome*, whom in the Parallel I here call *Iſrael*, will not their Uſurped *Supremacy*, ſo contrary to the Doctrin of *Chriſt*, *Mat.* 20. 25. and afterwards their pretended *Infallibility*, the only Prerogative of Heavens Crown, D. B. W. *in a Sermon Preach'd Jan.* 30. 168⅞. *but Publiſh'd afterwards, and Dedica-*

ted to King James II. pag. 26.

Crown, taken in to juſtifie that and every other Uſurpation whatever, too too nearly reſemble the Apoſtacy of *Iſrael*? And what have theſe Calves of *Dan* and *Bethel* (to follow the Alluſion) ever ſince bleated out, but the Excommunicating, Depoſing and Extirpating of Princes, and Hell and Damnation to all, who would not joyn with them in the Holy Cheat? The ill Conſequences whereof, have been felt no-where more than in theſe Kingdoms, whereof we are; witneſs the Slavery in which (*p.*27.) Prince and People, for ſo many Ages together were held by it; and when the Yoke was caſt off, what Plots, Conſpiracies and Treaſons were ſtill hatching by thoſe of that Communion? So notorious, ſo hateful were their Practices, till at length all that befel the Nation, was ſuſpected to ariſe from thence; ſo general was the Odium of that Name, that like a common Thief, every Felony, by whomſoever committed, is charg'd upon them, *&c.*

If any Doctor, I ſay, ſhould in this manner inveigh againſt the Church of *Rome*, the Preacher ought to be careful, when he Prints his Sermon, not to Dedicate it to his Sovereign, a Member of that Communion. For certainly, a Sermon that accuſes

cuſes the Church and Religion of *Catholics*, of *Tyranny*, *Uſurpation*, *Cheating*, of being Hateful and Odious, do's not ſeem very fit for the Patronage of a *Catholic King*. I think there can be no greater Affront, than for a *Preacher* thus to expoſe his *Prince*'s *Religion* under all the hateful Forms that can be, and then to deſire his *Prince's Protection* for the Infamy he has caſt upon it. This is juſt as if he ſhould ſay to him, *May it pleaſe your Majeſty, I have Abus'd and Ridicul'd your Religion behind your back to your Subjects; and now I am come to do it over again before your Face, and I expect you ſhall uphold me in it.* What greater piece of Confidence and Preſumption can there be than this? 'Tis a thing not to be ventur'd on to a *Subject*, tho' but of a middle Rank; for who is there ſo Phlegmatic amongſt them all, that can hear his Religion derided and render'd odious, and think himſelf oblig'd by the *Abuſe*? I am confident at leaſt, there's no Preacher whatſoever, would take it for a Complement, to have his People and Perſuaſion made Contemptible in Print, and then to have a Preſent made to him of the Satyr. What a Raſhneſs then muſt it needs be, to do this to a Prince? Is it to be thought, he has not as much Kindneſs for his Religion, as any *Gown-man* for his? Can he ſpend ſo many Hours in Prayer, be ſo Exemplary Pious in his Devotions, and ſo Exact in all Obſervances of his Church, and after all take it kindly to ſee his Church vilifi'd and contemn'd? At leaſt, can it enter into the Heart of any Rational Man, that a Prince who has hazarded Three Kingdoms for his Religion, ſhould be welcom'd to his Crown with the Preſent of a Sermon,

mon, in which his Religion is thus expos'd to the Scorn of all his Subjects? Certainly none can be ſo abſurdly ſtupid. I hope therefore there's no neceſſity of enforcing this Caution with any farther Arguments, the improbability of the Attempt making that needleſs.

Neither would it be a Piece of much better Manners, if a Prince of the *Catholic Communion* being come to the Crown, and having call'd a *Parliament* to Settle the Affairs of the Nation, a Doctor of another Communion ſhould in theſe Terms Hold-forth to the Members of the Lower Houſe.

Dr. Sherlock *to the Commons, May* 29. 1685. *pag.* 31, 32.

To conclude, I would deſire you to obſerve, That 'tis a *Church-of-England Loyalty* I perſuade you to; *This* our King Approves, Commends, Relies on, as a Try'd and Experienc'd *Loyalty*, which has Suffer'd with its Prince, but never yet Rebell'd againſt him; A *Loyalty* upon firm and ſteddy Principles, and without Reſerve. And therefore to keep us true to our Prince, we muſt be true to our *Church*, and to our *Religion*. It is no Act of *Loyalty*, to Accommodate or Complement away our *Religion*, and its Legal Securities; for if we change our *Religion*, we muſt change the Principles of our *Loyalty* too, and, I am ſure, the King and the Crown will gain nothing by that; for there is no Laſting

Laſting and Immoveable *Loyalty* as that of the *Church of England.*——I deny not, but ſome who are *Papiſts*, in ſome Junctures of Affairs, may, and have been very *Loyal*; but, I am ſure, the *Popiſh Religion* is not; the *Engliſh-man* may be *Loyal*, but not the *Papiſt*; And yet there can be no ſecurity of thoſe Men's *Loyalty*, whoſe *Religion* in any Caſe teaches them to Rebel.

If any Doctor ſhould Hold-forth, I ſay, in theſe Terms, 'twould not be a Piece of the beſt Manners; Becauſe there can be no greater Rudeneſs in the World, than for a Miniſter thus abuſively to Reflect upon his *Prince*, and to tell his *Subjects*, that they have a *Sovereign*, whoſe *Religion teaches to Rebel.* What greater Affront can there poſſibly be offer'd to a *Crown'd Head*, than to be thus vilely expos'd to his own Subjects, and by a *Subject* too? 'Tis certain, to a *Generous* and *Noble-Hearted Prince*, who knows how to value his *Word*, and makes Conſcience of his *Duty*, nothing can be no more Diſpleaſing, than to hear of *Falſe-heartedneſs*, *Treachery* and *Diſloyalty*; to hear of it, I ſay, even in Subjects, muſt of neceſſity be Odious to him: and what muſt it be, when his own *Subjects* are aſſur'd from the *Pulpit*, that even He himſelf profeſſes a *Religion*, which encourages *Diſloyalty*, and in ſome Caſes, even teaches to *Rebel?* Can a Prince who has an Abhorrence to Treachery and Diſloyalty, be pleas'd to hear, that what he ſo much deteſts in others, is found

found in the *Religion*, he nouriſhes with in his own Breaſt? Certainly, next to the Striking at his Crown, as nothing can be more Diſreſpectful, ſo nothing can be more Offenſive than this. Beſides, muſt not a Prince be very ſenſible of ſuch kind of *Mockery* in Preaching, whilſt his Subjects are encourag'd to be Loyal, but with an Argument in the Cloſe, which is enough to blow a Trumpet to Rebellion: For what more powerful Argument to ill-deſigning Men, than to have this Aſſurance of the Religion of the Prince?

And then again, when a Prince has call'd a *Parliament* in order to a Settlement of the Affairs of the Nation, what a kind of good Subject muſt he be, who in this manner ſets himſelf to raiſe an Averſion in the Hearts of this Aſſembly againſt their Prince, by expoſing his Religion under ſo vile a Character, that 'tis impoſſible, where the Charge is believ'd to be True, to entertain very kind Thougts for any that is a Profeſſor of ſuch Unnatural Principles? 'Tis well known, that when a *Prince* and *Parliament* meet, 'tis the *Sovereign's* Deſire, there ſhould be a mutual good Underſtanding between Himſelf and that Council; and that none can more affront the Prince, than to raiſe Jealouſies in their Heads, and diſturb their Minds with Foul Idea's touching Himſelf and his Religion: What need then of further Arguments to diſcourage ſuch kind of Preaching; ſince, however it may ſound big of being *Loyal* and *True to the King*, it do's notwithſtanding work the quite contrary Effect, and even anſwer the Wiſhes of the moſt wicked Enemies of the Crown?

In

In this manner it injures Him as *Sovereign*; and were there nothing of this in it; yet muſt it be very unwelcome to him, to hear ſuch a Character of the *Subjects* of *his own Communion*, that there can be *no Security in their Loyalty*; ſince being but newly come to the Crown, he cannot but remember, that 'tis but a little time ſince he was a *Subject* himſelf. And how near this comes to his own *Perſon*, let every one conſider. I meddle here nothing with the Controverſie; but I believe, that all *Honeſt Men*, that know how hearty a Lover this our Sovereign is of *Loyalty* and *Fidelity*, and how *Sincere* in his *Religion*, need no other Argument to conclude him a Calumniator, who has thus Aſpers'd his Religion, and ſet it forth as *Diſloyal*, and teaching to *Rebel*: Since if it *really* were ſo, whoſoever profeſs'd a Love to it, and *Loyalty* together, muſt of neceſſity be a *Diſſembler* on the one Side or the other; there being no poſſibility of being *heartily Loyal*, and yet be *True* to a *Church*, which teaches to *Rebel*.

All that remains here worthy of Conſideration, is, whether it be *Wiſe* or *Mannerly* for *Preachers*, to make their *Prince's Religion Odious* and *Contemptible* to his *Subjects*, tho' they make no *Dedications* of it, or do not Preach it to a *Parliament-Houſe*? The Reaſons for the Doubt are theſe:

1. Becauſe it do's not look like the part of a good *Subject*, to undervalue his *Prince* to his own *People*. And yet he that inveighs againſt his Religion, ſeems to do ſo: For when ſuch and ſuch Points of his *Faith* are painted out and condemn'd as *Ridiculous*, *Nonſenſe*, *Prophane*, *Impious*, *the Effects of*

Madneſs, full of Contradictions, contrary to Senſe and Reaſon, Charms, Hocus-pocus, Cheats, groſs Idolatry, worſe and more Unnatural than that of Barbarians and Pagans. Are not all theſe moſt ſevere Reflections upon his *Senſe*, his *Judgment* and *Reaſon*? Whilſt He being ſuppos'd to approve and embrace all thoſe *Tenets*, that are ſtampt with theſe Ignominious and Unworthy Titles, is at the ſame time ſuppos'd not to know the difference between *Senſe* and *Nonſenſe*, *Reaſon* and *Contradictions*, *Judgment* and *Madneſs*, *Chriſtianity* and *Idolatry*; and eſpecially when after theſe Black Characters this Concluſion brings up, *Theſe things are ſo Plain, that any Man of Senſe, any Child may ſee it.* Is not this within one Step of ranking all of that Communion in the Liſt of Madmen or Fools? It leaves 'em all, at leaſt, at the Mercy of the Congregation, by their *Inferring Faculty*, to make what they pleaſe of them.

2. Becauſe ſuch a way of Preaching Reflects upon the *Government* of their Sovereign. The Reaſon is evident; becauſe when They ſet forth the Religion of their Prince, as teaching and encouraging Uſurpation, Tyranny, Maſſacres, all ſorts of Cruelty and Treachery, of introducing Slavery, and making no Conſcience of any thing that is for the Intereſt of Mother-Church: This certainly fills the Subjects with *Fears* and *Jealouſies*, makes them uneaſie under ſuch a Government, and indiſpoſes them for giving a *hearty* Service to ſuch a Prince, who, they are made to fear, intends nothing better for them, than *Violence* and *Slavery*. Whoſoever conſiders the Temper of this Nation, how ſuſceptible the People are of Fears, how jealous of

of their Liberty, how credulous at the Noiſe of Plots and Deſigns; cannot but know, how far a Hint or ſly Inſinuation will go with them; and that one *Innuendo*, that touches upon the right String, will ſet them more in a Ferment, than open Danger will do any other Nation in the World. 'Tis ſtrange, how ſenſibly the Noiſe of a *Cloud*, or a *Storm*, or a *Snake in the Graſs*, works upon them, tho' in the Quiet of a general Calm: To talk to them of *Patience*, *Non-reſiſtance*, *of being ready to ſuffer all that God ſhall permit for their Sins*, is to fill their Heads with *Fire* and *Fagots*; and a Word of *Slavery* carries their Fancies into the middle of *Egypt*. Now when a People is thus diſpos'd, how can thoſe *Preachers* be good *Subjects*, who cannot get ſix Steps above their Congregation, but immediately they diſcover *Clouds* hanging over the People's Heads, they fright them with *Storms* and *Tempeſts*, and then pretending to allay their Fears with the Comfort of *Have but Patience, be ready to ſuffer, all this will blow over*, they fright them ten times worſe than before, and ſlily improve their *Comforts* into a *Second Storm?* Now what kind of *Subjects* muſt theſe be, and how wonderfully *Loyal*, that by theſe Contrivances and ſubtle Inſinuations, can fill his Majeſty's People with as much *Diſturbance*, and render them as *Uneaſie* under the moſt benign Influence of a Gracious and Indulgent Prince, as if they had the heavy Weight of *Tyranny* galling their Shoulders? I know the Pretence is *Religion*, and to preſerve them from *Error*: and 'tis no more than a Pretence; for 'tis certain, Men may be taught to be *Good Chriſtians*, without being made *Bad Subjects*;

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and the disturbing the Government, is no necessary Preparation for directing People the Way to Heaven. *Patience* and *Resignation* may be easily taught without the help of *Storms*; the Scripture furnishes Matter and Examples enough without going up into the *Clouds*. And I wish this *Modern* way of teaching *Patience*, be not a new kind of *Pulpit-Drum* to alarm People into the Spirit of Rebellion.

I would not be for raising Scandals against any Society of Men, much less against those who pretend to the Gospel. But when I see the Effects of such kind of Preaching, how it raises *Discontents* and *Jealousies*, and becomes an Aggrievance to the Prince, I cannot but wish, that such as follow this Method, and *intend* the Mischief, were more *Loyal*; and such as *intend it not*, were more *Wise*. Howsoever it be, I am sure the Method is unwarrantable, and not at all becoming those, who would willingly be thought the *Best Preachers* in the World, and the *Best Subjects*.

F I N I S.